

London School of Economics & Political Science
Department of Government
2025-2026

GV4H3 Feminist Political Theory
Winter Term 2026

Course instructor: Dr Sarah Goff (s.goff@lse.ac.uk)

Lecture: Fridays, 10.00-11.00 in CKK.1.15

Seminars: There are two seminar groups. One meets Fridays, 12.00-13.00 and the other Friday 13.00-14.00. Both are located in CBG.1.10.

Office hours: Please book an appointment using StudentHub.

Availability

This course is available on the MPhil/PhD in Gender, MSc in Gender, MSc in Gender (Research), MSc in Gender, Development and Globalisation, MSc in Gender, Policy and Inequalities, and MSc in Political Theory. This course is available with permission as an outside option to students on other programmes where regulations permit. This course has a limited number of places (it is controlled access) and demand is typically high. Priority is given to students in the MSc Political Theory programme. This course is capped at 2 groups.

Course content

This course covers some of the central debates in contemporary feminist political theory, with an emphasis on the legacy and usefulness of liberalism. Feminist political theory poses challenges to liberal conceptions of the individual and freedom over the body; the relative invisibility of the body, intimate relationships, and emotional life in mainstream political theory; and the tendency to presume a set of ideas on justice and equality are universally applicable. We consider the theoretical debates in relation to a number of contemporary political issues. These issues include: contracts of marriage, surrogacy, and sex work; beauty norms; pornography and efforts to shape patterns of sexual desire in an 'egalitarian' direction; and sex segregation in public spaces and cultural practices.

Teaching

This course provides a combination of seminars and lectures totalling 20 hours.

Formative coursework

Students have the option to submit a short formative essay (up to 1500 words). For students who submit a formative essay during the reading week, they will receive feedback on this before submitting their assessed coursework.

Assessment

Essay (100%, 4000 words). Question prompts will be provided by the instructor.

Course outline:

Week 1. What is feminist political theory?

Week 2. Family life in the public realm

Week 3. Patriarchy

Week 4. Feminist knowledge from emotions, experience, and other people

Week 5. Beauty and self-control over the body

Reading Week

Week 7. Reproduction

Week 8. Pornography and sex work

Week 9. Marriage and romantic commitment

Week 10. Feminist perspectives on sexuality and gender identity

Week 11. Feminism in a global context

Course Readings:

Week 1: What is feminist political theory?

In her classic book *The Second Sex*, Simone de Beauvoir explored the process of 'becoming' a woman. She argued that woman is defined as 'other' in reference to man, who is taken as the norm. We take this as the starting point for exploring the relationship between sex and gender, male and female, masculine and feminine. Through Beauvoir, we will introduce ideas of gender as social construction and embodiment, equality with respect to intimate relationships, and the role of individual choice in women's liberation. We also consider bell hooks' argument about the aims of feminist theory and their alignment with political practice.

Essential reading

Simone de Beauvoir, 'Introduction' in *The Second Sex* (1949)

bell hooks, 'Theory as Liberatory Practice' *Yale Journal of Law and Feminism* (1991)

Background reading

Denise Riley, 'Does Sex Have a History?' in *Am I That Name? Feminism and the Category of 'Women' in History* (1988)

Toril Moi, *What is a Woman? And Other Essays* (1999) pp. 4-54

Judith Butler, 'Sex and Gender in Simone de Beauvoir's *Second Sex*' *Yale French Studies* (1986)

Judith Butler, Chapter 1 in *Gender Trouble: Feminism and the Subversion of Identity* (1999), pp. 1-44

Lena Gunnarsson, 'A Defence of the Category "Women"' *Feminist Theory* (2011)

Kathryn Gines, 'Comparative Competing Frameworks of Oppression in Simone de Beauvoir's *The Second Sex*' *Graduate Faculty Philosophy Journal* (2014)

Sonia Kruks, 'Theorizing Oppression' in *Simone de Beauvoir and the Politics of Ambiguity* (2012)

Alison Jaggar, 'On Sexual Equality' *Ethics* (1974)

Iris Marion Young, 'Lived Body vs. Gender: Reflections on Social Structure and Subjectivity' in *On Female Body Experience: Throwing Like a Girl and Other Essays* (1980)

Iris Marion Young, 'Throwing Like a Girl:— Phenomenology of Feminine Body Comportment, Motility, and Spatiality' in *On Female Body Experience: Throwing Like a Girl and Other Essays* (1980)

Week 2: Family life in the public realm

In her influential *Justice, Gender and the Family* (1989) Susan Okin developed scorching critiques of leading political philosophers of the time, including liberal theorist John Rawls. A recurrent theme in her arguments was that political theorists typically excluded the family from their analyses of equality and justice. We focus here on one of Okin's later essays, and then take up a more radical argument about the family from a feminist Marxist.

Essential Reading

Susan Moller Okin, "'Forty acres and a mule' for women: Rawls and feminism" *Politics, Philosophy, Economics* (2005)

Silvia Federici, 'Wages against Housework' (1975) in *Revolution at Point Zero: Housework, Reproduction and Feminist Struggle*

Background Reading

Nancy Rosenblum, 'Okin's Liberal Feminism as a Radical Political Theory' in Debra Satz and Rob Reich (eds) *Towards a Humanist Justice: the Political Philosophy of Susan Moller Okin* (2010)

Susan Moller Okin, *Justice, Gender, and the Family* (1989)

bell hooks, Chapter 10: Revolutionary Parenting in *Feminist Theory: From Margin to Center* (1984)

Patricia Hill Collins, Chapter 3: Work, Family, and Women's Oppression in *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment* (2000)

Ruth Abbey, 'Back toward a Comprehensive Liberalism?' *Political Theory* (2007)

Mary Lyndon Shanley, "No More relevance than One's Eye Color": Justice and a Society Without Gender in Debra Satz and Rob Reich (eds) *Towards a Humanist Justice: the Political Philosophy of Susan Moller Okin* (2010)

Alison Jaggar, 'Okin and the Challenge of Essentialism' in *Towards a Humanist Justice: the Political Philosophy of Susan Moller Okin* (2010), pp. 166-180

Susan Moller Okin, 'Sexual Orientation, Gender and Families: Dichotomizing Differences' *Hypatia* (1996)

Katrina Forrester, 'Feminist Demands and the Problem of Housework' *American Political Science Review* (2022)

Sally Haslanger, 'Gender and Race: (What) are they? (What) Do We Want Them to Be?' *Nous* (2000)

Week 3: Patriarchy

Contract has figured for centuries as a way of justifying or 'domesticating' hierarchical power. It was central to the development of liberalism in the 17th and 18th centuries, figuring strongly in the challenge to patriarchal conceptions of power; and became important again in the 20th century with the Rawlsian revival. For some feminists, being recognised as an equal partner in contract is a crucial way forward to gender equality; for others, it remains a trap. The issues reflect disagreement over whether the task of feminism is to extend to women freedoms already enjoyed by men, or more fundamentally to transform them. We interpret Carole Pateman's critique of contract as patriarchal domination. Then we will consider what

the idea of patriarchy implies for normative arguments about what actors should do, with respect to inhabiting feminine and masculine roles in society.

Essential Reading

Carole Pateman, Chapter 1: 'Contracting In' in *The Sexual Contract* (1988) (if you have time, see also Chapter 8: the End of the Story?)

Ben Almassi, 'Feminist Reclamations of Normative Masculinity: On Democratic Manhood, Feminist Masculinity, and Allyship Practices,' *Feminist Philosophy Quarterly* 1, (2) (2015) (<https://doi.org/10.5206/fpq/2015.2.2>)

Background Reading

Kate Manne, Chapter 4: 'Taking His (Out)' in *Down Girl: The Logic of Misogyny* (2017)

Carole Pateman and Charles W. Mills, *Contract and Domination* (2007)

Nancy Fraser, 'Beyond the Master/Subject Model: On Carole Pateman's 'The Sexual Contract' in *Justice Interruptus: Critical Reflections on the 'Postsocialist' Condition* (1996)

Carole Pateman, 'Self-Ownership and Property in the Person: Democratization and a Tale of Two Concepts' (2002)

Anne Phillips, Chapter 1 in *Our Bodies, Whose Property?* (2013)

Anne Phillips, 'Free to Decide for Oneself' in *The Illusion of Consent* (eds. Daniel I. O'Neill, Mary Lyndon Shanley, Iris Marion Young) (2008)

Sally Haslanger, 'Why I don't Believe in Patriarchy: Comments on Kate Manne's *Down Girl*' *Philosophy and Phenomenological Research* (2020)

Amia Srinivasan, 'Does Anyone Have the Right to Sex?' *London Review of Books* (2018)

Holly Lawford-Smith and Kate Phelan, 'The Metaphysics of Intersectionality Revisited' *Journal of Political Philosophy* (2021)

bell hooks, 'Men, Comrades in Struggle' in *Feminist Theory: From Margin to Center* ([1984] 2015)

Ben Almassi, 'Introduction' in *Nontoxic: Masculinity, Allyship, and Feminist Philosophy* (2022)

Catherine Mackinnon, 'Feminism, Marxism, and the State: Toward Feminist Jurisprudence' *Signs* (1983)

Week 4: Feminist knowledge from emotions, experience, and other people

The introductory weeks of the course have presented challenges to ideas in mainstream liberal political theory, and challenges to the underlying methods of moral and political reasoning. One of these methods is abstraction from particular experiences and embodiment, in order to identify what is universal. Another is isolation of the individual from the context of intimate relationships, in order to specify the boundaries of that individual's freedoms and rights. This week of the course considers efforts to reclaim excluded sources of knowledge for feminist aims. These aims include improved understanding of existing conditions, evaluating what's wrong with them, and guiding political action to change them. We will consider feminist arguments for the use of emotion, personal experience, and testimony from the oppressed, as sources of moral knowledge and politically relevant factual knowledge.

Essential Reading

Audre Lorde, 'The Uses of Anger' *Women's Studies Quarterly* 9, no. 3 (1981) pp. 7-10

María Lugones, Chapter 4: 'Playfulness, World Travelling, and Loving Perception' in *Pilgrimages = Peregrinajes: theorizing coalition against multiple oppressions* (2003)

Katharina Anna Sodoma, 'Testimony of Oppression and the Limits of Empathy' *Ethical Theory and Moral Practice* 27, no. 2 (2024) pp. 185-202.

Background Reading

Iris Marion Young, Chapter 4 in *Justice and the Politics of Difference* (1990)

Iris Marion Young, 'Polity and Group Difference' *Ethics* 99, no. 2 (1989) pp. 250-274

Patricia Hill Collins, Chapter 11: Black Feminist Epistemology in *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment* (2000)

Kimberle Crenshaw, 'Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color,' *Stanford Law Review* (1991)

Myisha Cherry, 'Political Anger' *Philosophy Compass* (2021)

Amia Srinivasan, 'The Aptness of Anger' *The Journal of Political Philosophy* (2020)

Myisha Cherry, 'Painting in Broad Strokes' in *The Case for Rage: Why Anger is Essential to Anti-Racist Struggle* (2021)

Martha Nussbaum, 'Transitional Anger' *Journal of the American Philosophical Association* (2015)

Maxime Lepoutre, 'Rage Inside the Machine' *Politics, Philosophy & Economics* (2018)

Olúfẹ̀mí O. Táíwò, 'Stoicism (as Emotional Compression) is Emotional Labor' *Feminist Philosophy Quarterly* (2020)

María Lugones, 'Heterosexualism and the colonial gender system' *Hypatia* (2007)

María Lugones, 'Toward a Decolonial Feminism' *Hypatia* (2010)

Audre Lorde, 'The Uses of the Erotic: The Erotic as Power' in *The Lesbian and Gay Studies Reader* (1993)

Week 5: Beauty and self-control over the body

Feminism is both deeply shaped by liberalism and in contestation with it, often regarding the liberal tradition as overly individualist, insufficiently sensitive to the material conditions for equality, and attached to a false gender neutrality. This week raises the question of whether other people should respect women's decisions about how they adorn, shape, and manipulate their bodies to conform to beauty norms. We start with Susan Bordo's ideas of power and resistance in cultural norms over women's bodies, drawing from Foucault. We also consider Heather Widdows' argument that there is no ethical duty for individuals to resist beauty norms—as might be the case if individuals autonomously choose to comply with them in ways that harm themselves and others.

Essential Reading

Susan Bordo, 'Feminism, Foucault, and the Politics of the Body' in *Feminist Theory and the Body* (2022)

Heather Widdows, 'No Duty to Resist: Why Individual Resistance is an Ineffective Response to Dominant Beauty Ideals' *Proceedings of the Aristotelian Society* (2022).

Background Reading

Natalie Stoljar, 'Feminist Perspectives on Autonomy' in *Stanford Encyclopedia of Philosophy* (2013)

Martha Nussbaum, Chapter: The Feminist Critique of Liberalism in *Sex & Social Justice* (1999)

Serene Khader, 'Beyond Autonomy Fetishism: Affiliation with Autonomy in Women's Empowerment' *Journal of Human Development and Capabilities* (2016)

Clare Chambers, *Sex, Culture and Justice: The Limits of Choice* (2008)
Beate Rossler, 'Problems with Autonomy' *Hypatia* (2002)
Catriona MacKenzie and Natalie Stoljar, 'Introduction: Autonomy Reconfigured' in *Relational autonomy: feminist perspectives on autonomy, agency, and the social self* (2000) pp 3-31.
Paul Benson, 'Feminist Second Thoughts About Agency' *Hypatia* (1990)
Ann Cudd, 'Oppression by Choice' *Journal of Social Philosophy* (1994)
Robin S. Dillon, 'Toward a Feminist Conception of Self Respect' *Hypatia* (1992)
Heather Widdows, 'Structural Injustice and the Requirements of Beauty,' *Journal of Social Philosophy* (2020)
Heather Widdows, 'How Positive is Body Positivity?'
<https://www.psychologytoday.com/gb/blog/perfect-me/201904/how-positive-is-body-positivity>
Sandra Lee Bartky, 'Narcissism, Femininity, and Alienation' *Social Theory and Practice* (1982)

Reading week

There will be no lectures or seminars this week. I encourage you to take the opportunity to write a formative essay, which will be due at the end of the week.

Week 7: Reproduction

Women's reproductive rights have been a topic of feminist political campaigning and controversy. Here we consider a defense of abortion using a 'thought experiment', which deliberately removes factors that are usually present in ethical reasoning on the question (gender, relationships, emotions). We will also consider an argument by Elizabeth Anderson that deliberately brings back in these factors (gender, relationships, emotions) in support of restrictions on women's choice to engage in commercial surrogacy. Anderson objects to surrogacy contracts on multiple grounds, including that they are degrading to women.

Essential Reading

Judith Jarvis Thomson, 'A Defense of Abortion' *Philosophy and Public Affairs*
Elizabeth S. Anderson, 'Is Women's Labor a Commodity?' *Philosophy and Public Affairs* (2015)

Background Reading

Margaret Olivia Little, 'Abortion, Intimacy, and the Duty to Gestate' *Ethical Theory and Moral Practice* (1999)
Fiona Woollard, 'Motherhood and Mistakes about Defeasible Duties to Benefit' *Philosophy and Phenomenological Research* (2018)
Anne Phillips, 'It's My Body and I'll Do What I Like With It: Bodies as Objects and Property' *Political Theory* (2011)
Jessica Flanigan, 'Inequality and Markets in Bodily Services' *Political Theory* (2013)
Anne Phillips, 'Inequality and markets: a response to Jessica Flanigan' *Political Theory* (2013)
Vida Panitch, 'Global surrogacy: exploitation to empowerment' *Journal of Global Ethics* (2013)
Anne Phillips, 'Exploitation, Commodification, and Equality' in *Exploitation: From Practice to Theory* (eds. Monique Deveaux and Vida Panitch) (2017)

Emily Jackson, 'Compensating Egg Donors' in *Gender, Agency, and Coercion* (eds. Sumi Madhok, Anne Phillips, Kalpana Wilson) (2013)
Serene Khader, 'Intersectionality and the Ethics of Transnational Commercial Surrogacy' *International Journal of Feminist Approaches to Bioethics* (2013)
Gina Schouten, 'Fetuses, Orphans, and a Famous Violinist: On the Ethics and Politics of Abortion' *Social Theory and Practice* (2017)
Sarah Clark Miller, 'The Moral Meanings of Miscarriage' *Journal of Social Philosophy* (2015)
Elizabeth Harman, 'Creation Ethics: The Moral Status of Early Fetuses and the Ethics of Abortion' *Philosophy and Public Affairs* (2000)

Week 8: Pornography and Sex Work

Some of the most contested issues within feminism relate to the commercialisation of sex and whether it should be viewed as inherently exploitative, degrading, objectifying, and harmful to women. Debra Satz argues that feminists should object to contracts only when they tend to undermine freedom and equality, with consideration for the economic and social dimensions of equality for women. We'll also consider whether pornography can and should have feminist aims, specifically in shaping sexual desire in a more 'egalitarian' direction.

Essential Reading

Debra Satz, 'Markets in Women's Sexual Labor' *Ethics* (1995)
Anne Eaton, 'Feminist Pornography' in *Beyond Speech: Pornography and Analytic Feminist Philosophy* (2017)

Background Reading

Martha Nussbaum, 'Whether From Reason or Prejudice: Taking Money for Bodily Services' in *Sex and Social Justice* (1999) pp. 276-298
Debra Satz, *Why Some Things Should Not be For Sale: the Moral Limits of Markets* (2010)
Amia Srinivasan, 'Sex, Carceralism, Capitalism' in *The Right to Sex* (2021)
Julia O'Connell Davidson, 'The Rights and Wrongs of Prostitution' *Hypatia* (2002)
Anne Phillips, Chapter 2: Property Models of Rape, *Our Bodies, Whose Property?* (2013)
Peter De Marneffe, Chapter 1 in *Liberalism and Prostitution* (2009)
Cecile Fabre, Chapter 7: Prostitution in *Whose Body is It Anyway? Justice and the Integrity of the Person* (2006)
Andrea Cornwall, 'Gendered identities and gender ambiguity among travestis in Salvador, Brazil' in *Dislocating Masculinities: Comparative Ethnographies* (1994)
Allison Wolf, 'A Hookup of Her Own' in *The International Journal of Applied Philosophy* (2016)
Ann Cahill, 'The Difference Sameness Makes: Objectification, Sex Work, and Queerness' in *Hypatia* (2014)
Judith Hill, 'Pornography and Degradation' *Hypatia* (1987)
Robin Zheng, 'Why Yellow Fever Isn't Flattering: A Case Against Racial Fetishes' *Journal of the American Philosophical Association* (2016)
Catherine MacKinnon, 'Sexuality, Pornography, and Method: Pleasure Under Patriarchy' *Ethics* (1989)

Week 9: Marriage

Early feminists sometimes criticised marriage as a form of legalised prostitution, something women were effectively forced into as their only means of survival. In the 1980s, Carole Pateman still criticised the marriage contract as inherently unequal and subordinating women to men. Here we return to debates about marriage in the light of the recent revival of feminist literature on the institution of marriage. In particular, we will consider the idea that the legal institution of marriage offers protections for those who commit to provide care for others in intimate relationships, thus reducing all parties' vulnerabilities to oppression. Further, we will consider an argument in favor of marriage from the perspective of gays and lesbians who historically (and in many places currently) have been excluded from it, as a recognition of their family life rather than a meaning of patriarchal dominance.

Essential Reading

Mara Marin, 'Care, Oppression, and Marriage' *Hypatia* 29, no. 2 (2014) pp. 337-354
Cheshire Calhoun, Chapter 6: 'Constructing Lesbians and Gay Men as Family's Outlaws' in *Feminism, the Family, and the Politics of the Closet: Lesbian and Gay Displacement* (2002)

Background Reading

Anca Gheaus, 'The (Dis)value of Commitment to One's Spouse' in *After Marriage: Rethinking Marital Relationships*, ed. Elizabeth Brake (2015)
Clare Chambers, 'The Marriage-Free State' *Proceedings of the Aristotelian Society* (2013)
Claudia Card, 'Against Marriage and Motherhood' *Hypatia* (1996)
Elizabeth Brake, Chapter: 'Equality and Non-Hierarchy in Marriage' in Brake (ed) *After Marriage: Rethinking Marital Relationships* (2016)
Alasia Nuti, 'How Should Marriage be Theorised?' *Feminist Theory* (2016)
Tamara Metz, *Untying the Knot: Marriage, the State, and the Case for their Divorce* (2010)
Hallie Liberto, 'The Problem with Sexual Promises' *Ethics* (2017)
Cheshire Calhoun, 'Separating Lesbian Theory from Feminist Theory' in *Feminism, the Family, and the Politics of the Closet* (2002)
Elizabeth Brake, 'Is Divorce Promise-Breaking?' *Ethical Theory and Moral Practice* (2011)
Laurie Shrage, 'Reforming Marriage: a Comparative Approach' *Journal of Applied Philosophy* (2013)
Monique Wittig, 'One is Not Born a Woman' in *The Lesbian and Gay Studies Reader* (1993)
Claudia Card, 'Radicalesbianfeminist Theory' *Hypatia* (1998)

Week 10: Feminist perspectives on sexuality and gender identity

Feminists often emphasize that gender is socially constructed, particularly in ways that result in disadvantage and a subordinate social role. This has led some to argue for gender to be dismantled. Here we consider arguments in favor of women endorsing their self-identification as women, particularly from the different perspectives of lesbian and trans women. We consider a short manifesto from 'Radicalesbians' who argue for a change in women's consciousness and their openness to many forms of relationship with other women (including sexual), as a path towards liberation. We consider Frye's argument in favor for women to separate from men, including from heterosexual relationships, in order to claim their power to self-define. Finally, we evaluate Bettcher's pluralist approach in which 'women' has multiple meanings, as identification and as a social position of vulnerability to sexual violence.

Essential Reading

Radicalesbians, Chapter 46: 'The Woman-Identified Woman' in *Feminist Manifesto: A Global Documentary Reader* (ed. Penny Weiss) (2018)
Talie Mae Bettcher, 'Evil Deceivers and Make Believers: On Transphobic Violence and the Politics of Illusion' *Hypatia* (2007)
Marilyn Frye, 'Some Reflections on Separatism and Power' in *The Lesbian and Gay Studies Reader* (1993)

Background Reading

Adrienne Rich, 'Compulsory Heterosexuality and Lesbian Existence' *Signs* 1980)
Iris Marion Young, 'Gender as Seriality: Thinking About Women as a Social Collective' *Signs* (1994)
Lori Watson, 'The Woman Question' *TSQ: Transgender Studies Quarterly* (2016)
Sara Ahmed, 'An Affinity of Hammers' *TSQ: Transgender Studies Quarterly* (2016)
Katharine Jenkins, 'Amelioration and Inclusion: Gender Identity and The Concept of Woman' *Ethics* (2016)
Talia Mae Bettcher, 'Intersexuality, Transgender, and Transsexuality' in *The Oxford Handbook of Feminist Theory* (2015)
Robin Dembroff, 'Beyond Binary: Genderqueer as Critical Gender Kind' *Philosophers' Imprint* (2020)
Cressida Heyes, 'Feminist Solidarity after Queer Theory: The Case of Transgender' *Signs* (2003)
Natalie Stoljar, 'Essence, Identity, and the Concept of Woman' *Philosophical Topics* (1995)
Andrea Long Chu, 'The Impossibility of Feminism' *Differences* (2019)
The Combahee River Collective, 'A Black Feminist Statement' *Women's Studies Quarterly* (2014)

Week 11: Feminism in a Global Context

Feminism has been criticized for the same methodological failings that it raises against mainstream political theory. These include abstraction from the concrete experiences of women, in order to identify what is universal to all women. Feminism has been criticized for considering women in isolation from the context of their community and other relationships, in order to identify their freedoms and the boundaries of their rights. This week considers Serene Khader's proposal for a non-ideal theory of feminism that is context-sensitive with respect to cultural practices, the intimate relationships that women value, and economic organization. We will consider how this method might be used in practice, with consideration of a feminist anthropological analysis of the cultural practices of sex segregation in Bedouin communities.

Essential Reading

Serene Khader, 'Transnational Feminisms, Nonideal Theory, and "Other" Women's Power' *Feminist Philosophy Quarterly* 3, no. 1 (2017)
Lila Abu-Lughod, Chapter 1 'Community Secrets: The Separate World of Bedouin Women' in (ed.) Marilyn Friedman, *Feminism and Community* (1995)

Background Reading

Serene Khader, Chapter 1 in *Decolonizing Universalism: Toward a Transnational Feminist Ethic* (2018)

Serene Khader, 'Beyond Autonomy Fetishism: Affiliation with Autonomy in Women's Empowerment' *Journal of Human Development and Capabilities* (2016)

Lila Abu-Lughod, *Do Muslim Women Need Saving?* (2013)

Nkiru Uwechia Nzegwu, 'Introduction' in *Family Matters: Feminist Concepts in African Philosophy of Culture* (2006)

Susan Moller Okin, 'Is Multiculturalism Bad For Women?' in *Is Multiculturalism Bad for Women?* (eds. Okin et. al.) (1999)

Uma Narayan, 'Essence of Culture and a Sense of History: A Feminist Critique of Cultural Essentialism' *Hypatia* (2015)

Martha Nussbaum, 'Judging Other Cultures: The Case of Genital Mutilation' *Sex and Social Justice* (1999)

Diana Tietjens Meyers, 'Feminism and Women's Autonomy: the Challenge of Female Genital Cutting' *Metaphilosophy* (2000)

Nancy J. Hirschmann, 'Western Feminism, Eastern Veiling, and the Question of Free Agency,' *Constellations* (1998)

Eléonore Lépinard, 'Autonomy and the Crisis of the Feminist Subject: Revisiting Okin's Dilemma' *Constellations* (2011)